

A
CORDIAL
FOR CHRISTIANS
IN THE TIME
OF AFFLICTION.

O R,
A SERMON PREACHED
At *Ketbering Lecture* by Master
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in *Oxford*.

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To the Reader.



Nothing in the world makes
a man so a truely noble as
Religion: So nothing to the
world makes a man more
liable to opposition and dis-
grace. And our mighty God

^a Acts 17. 11.

^b Acts 28. 22.
John 15. 19.
Wisdom 2. 12

^c 1 Peter 5. 7

that governes in wisdom, and ever hath an ^e especiall care of his people, suffers that so to be
for some such ends as these. 1 That the

^d graces of Gods Children may shine, the rust
being scoured off. 2 That their incense offerings
in their severall duties being broken and beaten

^d Hosea 5. 15
¹ Peter 4. 13

^e may smell the more. 3 That their obedience
may be discerned by the purblind world not to be
mercenary, but from some inward principle un-
knowne to nature, &c. Now for the poore

^e Genesis 2. 20

persecuted Saints to follow this way of Gods
providence ^f kindly to obey with a willing yeel-

^f 1 Chro. 29. 17
^g 1 Cor. 4. 12

To the Reader.

ding cheerefulnesse that God may praise thee, for
 it is a hard worke: Nay though it be in
 such necessar^y particulars as^e plowing renting
 or^h pricking of the heart,¹ Plucking out the
 right eye, cutting off the right arme, &c.
 Or those severall persecutions, that those that
 will live godly must suffer and ought^k willingly
 to yeeld unto them, being the LORDS
 medicine for them, and that the LORD sees in
 his wisdom these tryals¹ profitable, and wings
 his servants with Eagles wings to mount up-
 ward, that the strength of all the^r oppositions
 doth not make them^m faint, much lesse destroy
 them, but those veryⁿ tryalls are made
 more precious to them then gold, and^o they
 blessed in suffering of them Yet the eye of
 Faith is so dimmed, and the Fathers face un-
 der the Cloud of afflictions so obscured
 sometimes, that the poore Christian, having
 small strength is inclinable to fainting; n^t
 once considering whatsoever is in GOD
 or comes from GOD, is for their comfort,
 and that he useth wicked men for his owne
 turne, that though they deale as Iosephs bre-
 theren did with him, sell him to be a slave,
 (thereby

^g Hosea 10. 12

^h Acts 2. 12

ⁱ Matthew 5

² Tim. 3. 12

^k 1 Tim. 4. 10

¹ Isaia 40. 31

^m Heb. 12. 10

Revel 12. 14

ⁿ Icy 40. 31

^o 1 Peter 1. 7

1 Peter 3. 16

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(thereby satisfying blind reason, that looks no further then naturall causes to effect their ends) to destroy the dreamer; yet see they serve not themselves, but GODS Providence to effect his decree for the raising of Ioseph to honour. Or though they be as sharpe and cutting as the commission to the King of Assyria, they are but our Fathers rod in his owne hand, used ¹ for our refining and good as neede requires and not otherwise, although with ¹ Peter 1.6
Ashur all opposing Persecutours thinke not so, but imagine to destroy and cut off not a few. Nay yet further the Divell himselfe their grand master in persecuting and opposing CHRISTES servants, all his hellish opposition, and temptation shall be turned ¹ James 1.3
unto the good of GODS servants, which being considered one would thinke it would take off their edge and disanimate their spirits, but that their divellish malice against GOD and goodnesse hurries the Divell against his owne Knowledge, and overwayes the Iudgement and Reason of men. But pittie and pray for them

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1 Acts 28. 26 rather then to be angry at them. 'They see onely with a naturall eye: If a man looke upon GODS wayes onely with the eye of Reason they are foolishnesse to him; and sure if a man looke upon GODS Word and Workes through the false glasse of worldly wisdom, he cannot but imagine the thing promised in the one and in agitation in the other impossible so to be effected as promised for his childrens good. If a man had only so looked upon the " Sunne standing still in Hezekiahstime, or upon the " Sea when the bottome became drie, and the waters stood as walls on each side; or upon the " Starres that fought in their courses against Siserā: Or upon the " fiery Pillar which was sent to the Israelites, would they have thought these should bee a meanes to preserve GODS children and destroy the Enemies. Little did Nebuchadnezar the vaiaunt men of his army thinke when they bound the three children in their clothes to cast them into the hot fiery fornace that the same fire thus prepared should burne and destroy them, and burne only the bonds to set free the poore persecuted Saints not
once

2 Kings 20. 11

" Exodus 14. 22

" Iudges 5. 20

" Exodus 13. 21

" Daniel 3. 22,

23. 27.

To the Reader.

once to hurt either body or garment, but to be a means to bring them to greater honour amongst their Persecutors. O the infinite wisdom of our good GOD that can put such understanding into sencelesse creatures thus to distinguish betweene the precious and the vile, him that serveth GOD and him that serveth him not more clearely then the Diuell and naturall men can discern: Now therefore to cleare the Eye of Faith ^{a Heb. 11. 31} which onely ^b discernes such things and to helpe ^{b Acts 16. 23} thee to get support against any such Faintings or the least grumbling at such a providence, which is unbecoming a Paul (though in Prison with sore sides) for Religion.

1. Set Prayer a worke, which workes wonders in Heaven and earth, because that sets GOD a worke for us that is the hearer of Prayers and that helps his servants out of severall Persecutions and Afflictions when they pray by working wonders for them rather then they shall ^{c Iohn 6. 16} rest subject to continuall pressures of wicked men.

2. Set Faith a worke, a hard duty I confesse, it being easier to obey then beleerve aright. Faith being the ^d worke of GOD, Obedience ^{d Deut. 26. 6, 7} without

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without Faith being the work of man. Therefore let me intreat of thee to use the means that GOD affords, either to helpe thee out or comfort thee in affliction, as if thou hadst no promise: And yet so beleave and depend upon the promise for thy being helped out or upheld in the affliction, as if thou hadst no means at all to look after, that GOD may haue all the honour from thee, and then certainly He that giues a being to his promises and a blessing to the means will prosper thee in the use of them: which of his Mercy he grant to us all for the LORD CHRISTS sake, AMEN.

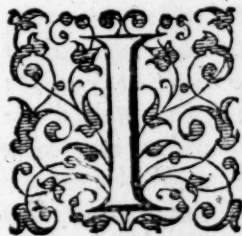


A
CORDIAL FOR
CHRISTIANS IN
 the time of Affliction.

MICAH VII. VIII, IX.

*Rejoyce not against mee, O mine enemy : when I fall,
 yet shall I rise againe; when I sit in darkenesse, the
 LORD will be a light unto mee.*

*I will beare the indignation of the LORD : because
 I have sinned against him, untill Hee plead my
 cause, and execute judgement for mee, hee will
 bring mee forth to the light, and I shall behold his
 righteousnesse.*



N the former part of this Chapter, the Prophet in the Person of the Church complains of the paucity of GOD's people, of the fewnesse of those that truly feare GOD, First, by way of resemblance, comparing them to the ga-
 B therings

therings of Summer, and the grape-gleanings of the Vintage, *vers. 1.* Secondly plainly, by saying the good man is perished out of the earth, and there is none upright amongst men, they all lye in wait for blood, they hunt every one his Brother with a net, *v. 2.*

Secondly, he complains of the plurality of the wicked, of the horrible and universall corruption of the times. First plainly, That they may doe evill with both hands earnestly, the Prince asketh, and the Judge asketh for a reward, and the great man uttereth his mischievous desire, so they wrap it up, *v. 3.* Secondly, in a borrowed speech, resembling the best to a bryar, to a thorny hedge, *v. 4.*

In the miserable estate of all things, it is the counsell of the HOLY GHOST not to trust in man, or to rely upon the arme of flesh, *v. 5, 6.* For the dearest, neereſt, greateſt, &c. will deceive and faile, and proove as broken ſtaves of reede, *Pſal. 62. 9.* The children of men are vanity, the chiefe men are lyars: to lay them upon a ballance, they are altogether lighter then vanity. But it is the LORD that doth great things, and therefore in him onely rejoyce, *Pſal. 126. 3.* Also *Ier. 17. 5.* Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the LORD. For why, *Iſa. 40. 15, 17.* Behold the nations are as a drop of a bucket, and are counted as the dust of the ballance, behold he taketh away the Iſles as a little duſt, *V. 17.* All nations before him are as nothing, and they are counted to him lesse then nothing

nothing, and vanity; Thus doth the Prophet with man not to trust in man, but in the LORD. And after this dehortation from trusting in man, the Prophet in the person of the Church, doth professe that he will looke unto, and rely upon the LORD, v.7. which blessed confidence, and safe repose upon the all-sufficient God, doth beget this glorious triumph over the insolency and insultation of their enemies in the time of their depression and disgrace, v.8. And this excellent exercise of their faith, doth repell and conquer very sore and sharpe temptations, which are wont to set upon the servants of GOD in their sufferings under the pressures and oppressions of the wicked, the cruell mockings and scornfull insultations of the enemies to their goodnesse: Which is bitterer (saith Calvin) then the suffering it selfe; *Nec, tantum est acerbis in ipso malo, quantum in ludibris improborum, ubi nobis petulanter insultant, derident fidem nostram & ingenuis naturis semper est durior contumelia, quam ipsa mors.*

Immediately upon the Churches profession of her trusting the LORD; she bids her enemies not rejoyce against her, v.8. and backs it with mighty and invincible reasons, which proves they have no reason for it.

When I fall I shall arise:]

I.

If I were downe without hope or possibility of recovery it were something on their side, but

as sure as my G O D is al sufficient, my head
 C H R I S T above water, the Angels my
 guard, all the creatures my friends; Sunne,
 Moone and the Stars for me, the prayers of all
 that blessed communion of my fellow Saints
 presse continually for me unto the throne of
 grace, all the promises in G O D s Booke are in
 C H R I S T Yea and Amen, &c. So certainly
 shall I up againe, sooner or later gloriously for
 ever. *Iob* was as deeply sunck into a comfort-
 lesse pit of outward affliction as ever any was,
 yet the arme of his G O D helpt him out againe.
 We know what end the L O R D made, *Iam. 5. 11.*
David was fearefully plunged into a dungeon of
 extreame horror, *Psal. 77.* Yet the right hand of
 the most high changed all this. * And it must
 needs be so, for the Almighty hand of G O D
 is under him, *Psal. 37. 24.* *though hee fall hee shall*
not be cast of, for the L O R D putteth under his
hand. Now must not he needs up againe whom
 an omnipotent hand supports and upholds?
 What man or divell, or world of creatures can
 keepe him downe, whom the L O R D of Hea-
 ven and Earth will raise, either let the malice of
 the wicked manacle the Almighty arme of
 G O D, which is more then utterly and infinitely
 unpossible, or as sure as that highest Majesty
 is in Heaven, every faithfull servant of J E S U S
 C H R I S T shall rise againe out of the most de-
 perate distresse, at the utmost, at that great day,
 which will be most illustrious, when their
 clearing and exaltation will be in the presence

* So was Mist-
 ris Bretrigh M.
 Peacocks and
 many moe so
 downe and so
 delivered.

of all the Angells in Heaven, and all the sonnes and daughters of *Adam* that ever were in the face of Heaven and Earth: Is it not therefore strange that any wicked man should insult at their fall, that thus certainly shall rise; but the wicked themselves shall stagger and fall and rise no more, for they want this onely helping hand to recover them.

When I sit in darknesse the LORD shall bee a light unto me.]

2.

Nay in the meane time in the darkeſt midnight of diſtreſſe, the LORD will bleſſedly ſhine into my heart with the beams of his favour, ſence of his love & preſence of his Spirit; yea many times more gloriously, ſpecially and comfortably, then in the dayes of my peace, proſperity and reſt. For beſides particular promiſes for that purpoſe, obſerve, *Iſa. 43. 2. When thou paſſeſt through the waters I will be with thee, through the floods that they doe not overflow thee; when thou walkeſt through the very fire thou ſhalt not be burnt, neither ſhall the flames kindle upon thee. For I am the LORD, &c.* GODS children in the time of their afflictions and ſufferings are wont to be moſt faithfull, for then Faith is ſet a worke onely to find comfort in GOD. 2. Moſt prayerfull, *Eſa. 26. 16, 17. LORD in trouble have they viſited thee, they powred out a prayer when thy chaſtning was upon them, Like as a woman in travaile is in ſorrow and crieth in her paines, ſo have we bene*

in thy sigh O LORD; though they be prayerfull at other times, yet this sets an edge and heate to their Prayers. 3. *G O D*s children in time of their sufferings be most humble, &c. and to such as be most faithfull, prayerfull and humble *G O D* is wont to reveale and communicate himselfe with much familiarity and love, no restraint, no dungeon can hinder the ascending of our faithfull, humble prayers unto *G O D*, nor the influence of the love and light of his countenance from us; that lightshomenesse came from Heaven that made *Paul* and *Sylas* sing at midnight in the inner-prison, their feet being fast in the stocks. And so did all those sweet exaltations of spirit which possessed our blessed Martyrs in *Queene Maries* time and all other Saints of *G O D* at any othertimes, in times of pressure and persecution. For at such times the presence, freedome, and comforts of the blessed Spirit are wont to enlarge, refresh and crowne their hearts extraordinarily.

3.

I will beare the indignation of the LORD.]

Those that are enemies to the Church and *G O D*s children were they in the same troubles they see the Saints of *G O D* in, would indeed yell and howle and roare having no protection nor antidote against the sting and venome of their sorrowes and sufferings, and therefore they conceive, and thereupon out of their cruell and dung-hill dispositions insult, that Christians
are

are paid home horribly and plagu'd in such cases, not knowing poore soules that the Saints have a soveraigne inward vertue, and vigour, I meane, patience (to which themselves are meere strangers) whereby they take off the edge, and extinguish the poyson of all afflictions, whether from God, man, or Satan, which would eate up the hearts, and drinke up the spirits, and double the sting in the wicked, whensoever they are fore vexed; as if *Mordecai* a better man then *Haman*, does not crouch to him, it will not onely vex his heart, but cause him to loose all that sweet of his honour. How would wicked men have taken it, that such a dog as *Shimei* should raile upon *David* being a King, and Kings you know are impatient at opposition, yet *David*s patience takes away the sting and spirittually answers, *It may be the LORD hath sent him*, observe how grace conquers, and that Faith in Gods children begets not onely peace, but patience, *Rom. 5. 3. We rejoyce in tribulation, knowing that tribulation bringeth forth patience.*

Because I have sinned against him.]

4.

The wicked in their sufferings doe looke upon the smart and the creatures, as a dog upon the stone that is throwne. Gods children looke upon the offence, their owne deserts, and the first moover, God himselfe, who corrects in love and for his good, which causeth a vast difference either to exasperate and enrage, or to mollifie and

and assuage the anguish of the crosse, the bitterness of the trouble. Thus did *Iob*, *Ioseph*, *David*, and so did all that truly feare G O D procure a great deale of ease and patience to their soules, *It is the L O R D*, &c. looking upon their owne deserts, upon G O D S kindnesse, and their ingratitude, &c. give some ease: As *Mauritius* an Emperour who might have saved the lives of many of G O D S people from the sword of the enemy, but did not; at length an enemy came against him, and tooke him, and killed his children before him, he having one little one at nurse it was sent for and also slaine before his eyes, then he cried out being sensible of his owne sins, *Iust are thy judgements O L O R D*. So holy *Bradford* in Queene *Maryes* time, cried out to the L O R D that he had deserved to die, because of his sins; but saith he, Behold L O R D they punish not my sins, but persecute me because of thy Gospell, and for standing for thy truth: So might al the Martyrs have said; so we may cry out we have sinned, we have bin lukewarme, we have had a form of godlines & denied the power thereof. Nay prodigious villanies, we have had sins rise up in the Gospell, not before heard off, sitter for the dark nooks of hel, or midnight of Popery. How may we therefore cry out, now we all are afflicted, thy judgements O L O R D are most just. The consideration of their deserts, and looking up unto the L O R D caused *Iob*, *David* and *Ely* to be contented.

Vntill hee pleade my cause.]

5.

G O D will certainly and for ever plead the cause of his, *Isa. 10. 5, 6, 7.* *Assur* was sent by G O D against the people of G O D, and was as the rod in G O D s hand to correct them, but he thought not so, but that it was by his owne strength, &c. *Quoties nobis negotium est cum improbis, duo sunt consideranda. 1. Improbos nobis sine causa inferre molestiam, & ideo iustam esse causam nostram ipsorum respectu. 2. Nos tamen iuste affligi diuinitus; quia semper reperiemus multas causas cur Dominus nos castiget.* So may many a one tell the L O R D, that his finnes are grievous towards him, But that his persecutors and oppressors ayme not at, but at his best part, the good that is in him they set against, And therefore desire the L O R D to plead their cause, But G O D will never plead the cause of the wicked, but will witnesse against them, and so will all his creatures, and their owne actions help to condemne them.

And excuse Indgement for me.]

6.

Though the Church of G O D goe downe for a while; yet at last most certainly the day shall be theirs. For this purpose G O D is wont to improove his owne Omnipotency, all the hoasts of Heaven and Earth, the ordinary and extraordinary agency of his creatures, the Sun,

C

the

the Sea, the Stars, Haylestones, &c. must miraculously serve G O D s turne for the executing of this judgement for the Church. All the miracles of deliverances from the red Sea, and drowning the *Egyptians*, to the swallowing up of the *Spaniards* in the English Seas; and the deliverance from the powder-plot were employed this way, stay onely G O D s season and his owne houre, and you shall see the salvation of G O D. As *Rochell* when it was besieged, was saved miraculously, and shame fell upon the opposers. So for us here, we or the Church beyond the Seas beene delivered a yeare or two since, it had not beene so well in the last of time; for that purpose G O D will certainly deliver, this is our hope, when Christians are stirred up to Prayer, the time is approaching, but howsoever in the best of time it shall be granted.

7.

He shall bring me forth to the light.]

After the execution upon the enemies and the darkenesse of distresse dispelled by the light of G O D s countenance, ariseth upon the Church the Sunne of lightsomenesse, joy, and comfort, as we see in *Moses* song, *Exod. 15*. The song of *Deborah*, *Judg. 5*. The feasting of the *Iewes* after the hanging of *Hamon*, the joy of the Kingdome after 88. The day of holy feasting for our Salvation from the Powder-plot; *The LORD hath done great things for us, wherefore we are glad, Psal. 126. 3*. And when the rod hath corrected, it shall

shall be burned, when the fire hath purified the gold, it ends it selfe in sinder and ashes: So when the wicked have done their worke for the good of Christians, ~~they~~ shall be consumed themselves, as the powder-Traitors were, for which we have a day, as if it were in imitation of *Deborah's* song.

And I shall behold his Righteousnesse]

8.

In the mercifull performance of his gracious promises unto his people, then shall the Church find and feele the truth of these blessed promises, *Gen. 15. 1. & 17. 1.* of the promise to *Abraham* and to his *Seed*. So *Exod. 6. 3.* *Iosh. 1. 5.* How sweetly might *Ioshua* refresh himselfe with the sence of *God's* mercy and truth, in making good unto him that promise, *Iosh. 1. I will never faile thee nor forsake thee.* The *Iewes* with the sweetnesse of that, *Habak. 2. 3.* *Though it tarry, wait for it, because it shall surely come and not stay, when they returned so merrily homewards, Ps. 126.* *Queene Elizabeth* of that *1 Sam. 2. 30.* *Them that honour me I will honour,* when the great *God* of armes, with his powerfull arme had scattered like a heape of dust before the wind that mighty and (as they cal'd it) invincible *Spanish* fleet.

Now looke backe upon all these eight particulars and consider the contrary case of the wicked, and then observe the infinite vast difference betweene the grounds and reasons of comfort in all troubles in the one and the contrary in the o-

ther: There are reasons also taken from the state of the enemies why they should not rejoyce in the troubles of the Saints, and why the people of God should be patient in their pressures and persecutions.

1.

Then she that is my enemy shall see it.]

When the Church is delivered then the enemy must downe: when the rod in Gods hand hath corrected his children, it must be cast into the fire: When the wicked have refined Gods people, themselves must be cast into Hell: When Gods children have drunke of the top of the cup of Gods wrath, the wicked shall wring out the very dreggs, and drinke them, *Psa. 75.8. Esa. 10.12.* When *Assur* had punished Gods people, and began to burst with pride, then God sets upon him and destroyes him. But observe here the persecutors shall see the rising againe and prosperity, which will burst their very heart with envy and make them gnash the teeth, as a peece and beginning of that hellish gnashing of the teeth hereafter, when they shall see those blessed ones, whom they have so hated and persecuted, sit downe with *Abraham, Isaack and Iacob*, in the kingdome of Heaven and themselves excluded.

2.

And shame shall cover her.]

And at this sight she shall be horribly ashamed, especially

especially because in the time of the Churches distresse, disgrace, she did pestilently please and applaud her selfe with such insulting words as these (*where is now the LORD her GOD*) she is now downe she will never rise againe, and now she sees those over whom she so insulted, crown'd with deliverance and joy, and her selfe covered with confusion and shame.

My eyes shall behold her.]

3.

Which equally will rent the hearts of the enemies with selfe-vexing rage, as refresh the affections of GODS faithfull children with glorious joy, not because their opposites are ruined; no such vile, revengfull spite must lurke in any gracious heart, but because thereby the glory of GODS mercy and truth to his, and his justice to their implacable and incurable enemies is made more illustrious and admirable.

Now she shall be troden down as the mire in the streets.

4.

Or as straw is troden downe for the dunghill, as it is, *Esay. 25. 10.* A fit end for such Divels, as had they might to their malice, they would swallow up quickly the whole *Israell* of GOD. *Psa. 124. 3.* Sith the Church of GOD sees and is so sensible of the scornfull carriage of her enemies, and labours so industriously to fortifie herselfe with reasons against that temptation of being troubled with their insultations in the time

of her trouble; I observe it is the wont of the wicked to rejoyce when they see G O D s children downe: Let this therefore be the point that first naturally doth offer it selfe.

Doct.

It is the wont of the wicked out of their dunghill, dogged, and diuellish dispositions, proudly to insult and beare themselves insolently against the servants of G O D in the time of their sufferings.

The wicked rejoyce in the distresse and disgrace of G O D s children. Proofes for this you have, *Ezek. 25. 3, 6.* *Because thou hast cryed aha, and rejoyced and clapped thine hand when Israell went into captivity. Because thou hast clapped thine hands, and stamped with the feet, and rejoyced in heart with all thy despite against the land of Israel. ergo Ezek. 26. 2.* *Tyrus said against Ierusalem aha she is broken, Ezek. 36. 2.* *The Enemy said, Aha, the ancient high places are ours in possession, ergo, &c. Zepha. 2. 8.* *I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people and magnified themselves against their border, ergo, &c. Psa. 137. 3.* *They that carried us away captive, required of us a song, and they that wasted us, required of us mirth, &c.*

Reason 1.

Because they be limbs of Satan and he impoysons them with all his ill properties, now he infinitely triumphs and pleaseth himselfe in the disgrace of goodnesse, distresse of the Church, and misery of every godly man, *Affectus ex odio & gaudio mixtus* (so the Greeke word signifies) *cum odio impulsus, letamur vel gaude-*
mus

mus in aliorum calamitatibus, est affectus proprius Diabolorum: Propterea illi ipsi qui in aliorum calamitatibus latantur ad ipsum Diabolum accedunt.

And they are like him in this pestilent property, as if he had spit them out of his mouth; when a good man is downe they joy, when he flourisheth they hate: Now tell me, for you know your hearts, have you looked upon these, and seene some one discover himselfe shamefully, are you glad of it; so would no good heart be (I dare say) this is a certaine marke thou art a limbe of Satan, and this comes from the Divell, to say, O see then what all these are, the Divell himselfe would joyne in this (if he were amongst you) save this for the language in hell hereafter, begin not now so soone, for this shewes thou art a member of Satan, and he is the head and thou tastest of him, else no man could rejoyce at a good mans fall; when therefore thou seest or hereafter hearest of any that doe so; thinke of this, he is like the Divell, in this no child is more like the father, then he to Satan, to rejoyce, to disgrace GODS children; why tell me if CHRIST should come now (as it were happy if he would to end these miserable times) where would he find his children, but amongst good and religious men, though some be hypocrites, and weare vizards in their faces that we cannot discern them (whom the LORD discover and unmaske) we hold not with them, nor for them, but for the truth. And this I am sure amongst good men onely GOD will

will have his; be carefull therefore thou oppose none of his any more, being the members of CHRIST, for he is their head, but leave that sin to the Divell and his slaves.

Reason 2.

There is an implacable and everlasting enmity betweene the children of light and the children of darknesse, betweene the seed of the woman and the seed of the Serpent, betweene the truly militant and malignant Church: Whereupon it is that this unquenchable hate in the hearts of CHRISTs enemies, doth not only stirre them up to be notorious instruments and meanes to afflict, vex, and bring GODs children into misery; but also to rejoyce, revile, and insult over them when they are downe, as appears in the Prophets before quoted for this purpose.

Reason 3.

When the best men are downe then the wicked domineere and doe what they list, that is, keepe their wakes or feasts (as they say) and as they would have it; whereas on the other side, when the Righteous are in authority and beare sway, they are curbed and hang downe their heads, and are kept under and restrained from their rioting and roaring, which makes them rage and gnash their teeth, and combine furiously to be rid of them, and rejoycè heartily when they are disgraced and dejected. Consider and exemplifie this in good Ministers and Magistrates prevailing or put downe. Let a faithfull Minister preach precisely against swearing, swagging, Ale-house-meetings, &c. And if this

man

man be backt by authority that the word and sword joyne together, then all the riffe-raffe of Hell are dejected, but remoove either of these then Christians and all good men are sorrowfull, and the lewd ones rejoyce.

Satan hereby promotes one of his pestilent plots in confirming them in that dangerous imposture, and selfe-cousonage about the well-being of their soules, which they most willingly imbrace, and upon such occasions build higher their groundlesse castle in the ayre, and strengthen those hopes of Heaven, which when they come to the touchstone, will proove but as the spiders web, (as *Iob* speakes) yet in the meane time they please themselves passingly, and insult out-ragiously, because they most falsly suppose that their prosperity and prevailing against the godly argues that *Gods* hand is in mercy upon themselves for their impietisenesse, and in judgement upon the other for their hypocrisie, which is the quite contrary way; it is Satans cruell cunning to keepe all his in as great contentment, jollity and domineering as he can possibly, that they may not be troubled with sinne, and so search their spirituall estates, and find them nought, &c. and at length he loose them, and therefore improoves his cunningest skill to fill them with all sinfull contentment, and with all his bitterest malice to stirre up all his to oppose Christians.

Reason 4.

To comfort all sufferers for good causes *vsē 1.*

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especi-

especially if thus qualified in these six Particulars.

1. Looke to the cause and ground of thy sufferings, els all is naught, if that be not good, 1 Cor. 13.

2. Thou must have a calling to suffer and not to thrust thy selfe into it without a calling.

3. Thou must have a cleare conscience lying in no knowne sinne, or else thy suffering may be as *Ananias* and *Saphira*, just upon thee for thy hypocrisie.

4. Thou must have an upright heart in it.

5. Thou maist not aime at by ends to please thy selfe.

6. Thou must waite for Gods time of deliverance, he that believes makes not haste to get out by ill meanes; if thou be thus qualified in thy sufferings the 37. *Psal.* will afford variety of precious comfort for thee, and terrible judgments against thy Persecutours. Also observe these.

1. These persecuting *Belials* shall (will they or nill they) glorifie God either in their conversion, or confusion. And the day is coming in the meane time to cleare thy innocency and to discover their malice: The Divell and thine enemies be chained, they can goe no further then they have leave from God. God is about some extraordinary work, that he is thus fitting thee for it.

2. If God turne them not on our parts there is most cause we should pittie them, and not envy

at their estate: Who would have envied at *Pharaoh*, when he was persecuting the *Israelites*, and presently after him selfe and all with him cast away: What became of him? and what befalls one may befall all.

3. If thou desirest revenge on any in the greatest manner, it is to have them thrive in ill, and especially in persecuting the good, *Ezek. 13. 18. &c.*

4. When the wicked insult the whole Church is stirred up against them, *Mala. 3. 13, 16.*

5. These insulting Enemies are but as the Wine-presses to wring out the sweet juyce of Patience and Prayer out of Christians, they are but as the Shepheards dogg to keep the sheep out of the severalls, and from unwholsome places; and therefore know the time shall come that you shall blesse God for them, and confesse that you could not have bin without your sufferings under them.

6. The very Persons of the sufferers themselves do teach much sweetnesse and comfort to others by their gracious carriage, and also from the nature of affliction it selfe.

1. The generall end of all affliction is to make grace shine, or purifie the soule.

2. God will glorifie him selfe in the preservation of his, as of the three Children, *Dan. 3.*

3. Afflictions will quicken and heat the heart; wheras many Christians are cold, &c.

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4. That it may appeare, as unto *Iob*, that Christians serve not God mercenarily.

5. That they may not be overvalued by others, some oppose them and get ability for a time to prevaile.

6. That weak Christians might not be dejected when they are troubled.

7. That it may appeare felicity rests not in these outward things, which *Salomon* calls *vanity*, empty clouds, nay *vexation of spirit*, bringing torment unexpected.

8. That the vertues of Christians may be delighted in, and shine abundantly in thee. Thus every way a good sufferer may receive comfort in the depth of his misery, and support his heart against all dejections and discouragements.

When I fall I shall arise.]

From this first reason, which is used by the Church to dissuade wicked men from rejoycing at her fall, I observe,

Doct. 2. *The dearest servants of G O D may fall into the deepest distresse.*

Reason 1. Because one sin will keepethem downe, much more all their sinnes being so grievous to them. For when sin thirs and looks grisly in their conscience, it terrifies them; when as on the other side, wicked men care for none; no marvell than if they fleare in the face, when a godly man looks heavily.

Reason 2. Satan the strong man procures all joy to the bad,

bad; but not a Divell in Hell, but would do a Christian mischief, and the LORD sometimes to punish some of his sins suffers Satan to afflict him.

All worldlings are kind one to another, but of a world of good-fellows, not one of them is kind to a Christian, but would do him a displeasure if he could. *Reason 3.*

GOD deales with his children as with the blind man, that had not that punishment for the sin of his Parents or himselfe, but that GOD may have glory. *Reason 4.*

2. For Christians tryall, as *Iob.*

3. Sometime in Judgement to harden the wicked, whom they could not win by their goodnesse, they must now be hardened by their punishment.

He that refraines from evill makes himselfe a prey to wicked men, Satan and his cunning worldlings, when he that refraines not is contrary. *Reason 5.*

Many afflictions are proper to GODS children, as temptations, doubting of Salvation, &c. Nay sometimes hideous suggestions, as were to CHRIST, that no Christian is in that height, for the Son of GOD to be tempted to throw himselfe from the pinnacle of the Temple: Nay he that thought it not robbery to be equall with GOD, to be tempted to worship the Divell, was more then ever any Christian had. *Reason 6.*

Because it is call'd a vale of teares to Christians, though it be a fooles Paradise to wicked men, for they have as much pleasure, profit and ho-

nour as they can get: As *Phareah* in *Egypt*, when the *Egyptians* were there the *Jews* were but slaves unto them, and this represented the naturall estate of man.

2. The bringing out of *Egypt* was followed with a long being in the *Wildernesse*, which signifies their gracious state; in which they had many troubles and wants, and after many terrours came to *Canaan* a type of Heaven: So till they were there the best was a wilderness or vale of teares, because of their severall troubles.

Vse 1.

To Comfort those that be full of troubles; when they see one affliction upon the neck of another, to conclude, they be sons, not bastards, pure gold, not rubbish.

Vse 2.

Let all Christians prepare for new sufferings; for till death set us free, we are not to look to be free from troubles, and never more need to be prepared than now, when not only the Church beyond the Seas, but many good men be in great troubles, observe therefore these helps to take away the sting.

1. Get *Patience*, the naturall weapon to help against all troubles, whither of God, Satan, or men. *Iob* by *Patience* bore all his troubles, the tithe of which troubles would have made a carnall man hang himselfe, as *Haman* had no comfort in wife or children, or outward honour, because he could not with *Patience* look upon *Mordecai* who a little crossed him. A small crosse will robbe a man that

that wants *Patience* of the comfort of all other outward things; let therefore all Christians labour for *Patience*, and exercise it as Faith, or love, or any other grace, for I know not whither Christians so much scandalize Religion by any thing, as by impatience, when there is any opposition, especially for *menum & tumm*.

Get your hearts to Heaven, for earthly mindednesse undoes all.

3. Get *spirituall Joy*, which makes us stand as firme as *mount Sion*, it will heat the heart and give us right to other delights: As the heat of the garment comes from the heart, for the heart heats the body, the body the clothes and a little reflects again, so all comforts we have come from *spirituall Joy*: for carnall joy alway makes the heart melancholy after, Whereas *spirituall Joy* eates out the heart of worldly sorrow: Follow that therefore with eagernes and observe the differences thus; O death how bitter is thy remembrance to those that live in ease, in worldly prosperity and carnall joy, but it is contrary to those that live in *spirituall Joy*, they had rather some of them have death than sleep when they are weary. Let a Christian tell me (for he knoweth his state was once as the naturall mans, and he laboured for joy, but found it madnesse) now after he is gone on in a Christian course some few yeares, and seeth his priviledges, and prizeth **CHRIST** before all things.

things and allowes no wickednes in his heart, but hath taken the yoke and will weare it for ever, then tell me what joy hath ceazed on his heart when he hath CHRIST, from hence will spring as much joy as the heart will hold and more: If a poore man that lived in want a longtime, had many thousands besalne him by the death of some great man, with what joy would he imbrace it? So when a scorched heart with sight and sence of sinne takes CHRIST and hath Heaven and Earth, and takes possession of the blessed Word and Promises, as farre then as Heaven surpasseth the Earth and both these that mans estate; so this joy doth outgo the other; therefore with the Apostle I bid such a man rejoyce evermore, shewte for joy, &c. Saint Chrysostome would have a Christians joy to be like the Sea, into which if a sparke fall, it cannot dry up all the moisture of the water, but is presently extinct: So should the joy of a Christian extinguish all afflictions; and great reasor, doth not CHRIST promise that what we loose here for him, we shall have an hundred fold? What ever it be, GOD is All-sufficient and can give the comfort of it to his, that we may have an hundred fold of the comfort of these things here, and happinesse hereafter: Labour than for this *spirituall Joy* in having CHRIST, this will comfort in all the troubles that befall any, though they be like the troubles of the Church beyond the Sea, that men have all things taken from them

them, wives and children slaine, or men banished with them out of the Land, yet none can take CHRIST from us, he is our portion for ever: labour therefore for him.

Is it so that the Church of GOD is in many troubles? the Spirit of GOD sees it needfull to give Antidotes against trouble for her. *Vse 3.*

Then this serves to trouble those that were never troubled, their state is woefull, it argues they be bastards: Let none then blesse themselves that they were never troubled in mind, for I say if any man hath not beene troubled in mind for his sin, not be not hereafter troubled for sin to drive him from all sin, he shall be sure to suffer everlastingly for it: I pray you let this sinke into your hearts, and when any is troubled say not: O these be the Hypocrites that will grow mad, &c. But let no such word come from any but incarnate Divels.

Object. Why, I have severall crosses and losses in my estate, weakenesse and sickenesse of body, &c. Therefore my spirituall estate is good and happy?

Ans. There are three things observable in affliction; for affliction here ment is,

First, Sanctified Affliction to cause us to grow in the whole body of Sanctification and decrease in sin.

Secondly, If thou allowest any sin these afflictions be the beginning of Hell torments, as Christians spirituall joy argues the beginning of their joyes of Heaven.

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Thirdly,

Thirdly, All things fall alike to all outwardly, both the godly and the wicked may have afflictions, they worke in the one contrary to the other, in the one they work brokennesse of heart and humility, in the other contrary: they are fore-runners of hell to the one, of Heaven to the other.

Object. But I have no such troubles here, therefore I am no Christian?

Ans. It may be thou art troubled that thou wantest trouble. Is not the sence of the want of troubles now a trouble unto thee? but if thou hast none inward, thou hast some outward, art thou not smitten with the ill tongues of the wicked? Though a Christian may goe so farre (though very rare) as not to have ill tongues against him, yet a Christian hath cause then to be troubled for that, and suspect himselfe (though he may be in good estate) when ill tongues are not against him; for men may have the good word of ill men about them, because of their faults, as

1. When they give too much liberty to their licentiousnesse.
2. Not to reprove them when they are called to it.
3. When they are spirituall cowards, and dare not shew themselves for God.
4. When they desire the good word of all; because they thinke else, such fellowes will raile on them; these be base cowards, if not stark naught: let such as are true hearted Christians say (as one said)

said) what have I done that such wicked men
speake well of me: Saint *Austin* said, I will by
no meanes be commended by a man that lives ill,
it is a corrasive to my heart, I cannot abide it.
When a man first riseth to goodnesse, his out-
ward virtue like the Sunne rising casteth a great
shadow; so is there much opposition to it at the
first: But when the Sunne hath come to his
height, then but a little shadow: so the height
of grace and virtue may cause little or no opposi-
tion, this may be by accident, by helpes of
good outward parts, and faire and courteous
carriages, not grace and goodnesse,
for this will draw hatred
from every wic-
ked man.

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FINIS.
